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The L<sup>d</sup> Bishop of NORWICH's  
**S E R M O N**

Preach'd in the  
Parish-Church

O F

*St. James's Westminster,*

O N

*Sunday the 30th of January, 1708.*

*N. 1170.*

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A  
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Preach'd at the *694. f. 1.*  
*6*

Parish-Church

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*St. James's Westminster,*

O N

*Sunday the 30th of January, 1708.*

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By the Right Reverend Father in GOD,  
*Frimmell*  
CHARLES, Lord Bishop of Norwich,  
At his taking his Leave of the said PARISH.

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*Published at the Request of the Gentlemen of the Vestry.*

L O N D O N;

Printed for THO. CHAPMAN, at the *Angel* in *Pall-mall*,  
over-against *St. James s-Square*, 1709.

A  
S E R M O N

Preach'd at the

Parish-Church

St. James's Westminster,

ON

Sunday the 30th of January, 1708.



By the Rev. Richard Hooker, D.D.

CHARLES, Lord Bishop of Norwich.

A Sermon, &c. &c. &c.

Printed by J. Sturges, at the Sign of the Ship, in St. Dunstons Church-yard.

1708.

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A  
SERMON

Preach'd at the Parish-Church of  
*St. James's Westminster.*

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COL. c. ii. v. 6, 7.

*As ye have therefore received Christ  
Jesus the Lord, so walk ye in him:  
Rooted and built up in him, and sta-  
blished in the Faith, as ye have  
been taught, abounding therein with  
Thanksgiving.*

**I**N the beginning of this Epistle, St. Paul  
expresses the great Satisfaction he had  
in the Account which Epaphras gave  
him of the Colossians Faith in Christ, and Cap. i. 4  
their Love to all the Saints; That the Word  
of

Ver. 27.

of the Truth of the Gospel was not only come unto them, but brought forth Fruit in them, since the Day they heard of it and knew the Grace of God in Truth. And that he might always have the same Occasion for Rejoycing in them, he prays for their continual Improvement in the Knowledge of God; of this Knowledge which they had already received, he repeats unto them the Sum, and briefly explains the Mystery of their Redemption, which was *Christ* in them, the hope of Glory, whom he preached, warning every Man, and teaching every Man in all Wisdom, that he might present every Man perfect in *Christ Jesus*. And to this End it is that he uses the Words of the Text.

*As ye have therefore received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and stablished in the Faith, as ye have been taught, abounding therein with Thanksgiving.*

With this Exhortation, St. Paul hopes to preserve the *Colossians* Sound in the Faith; nor do I know how I can better conclude the Work of my Ministry among you, than by pressing upon you the several Parts of this Important Advice; having, I bless God,



a great deal of that Ground, which St. Paul had to go upon, from the Opportunities given me of *beholding your Order*, and the many Signs of the *stedfastness of your Faith in Christ*. Cap. 2. 5.

I. As ye have therefore received Christ Jesus the Lord, so walk ye in him. As ye have embraced the true Doctrine of Christ, and consented to take him for your Redeemer, Law-Giver, and Governour, look not any where else for Salvation, take not the Commandments of Men for his Doctrine, nor let any other have the Dominion over you. It is he alone that has made an Atonement for your Transgressions; it is he only that can Save and Destroy, and has all Power given unto him in Heaven and Earth. Ps. 49. 7. No Man may deliver his Brother, nor make an Agreement unto God for him, for it cost more to redeem your Souls; therefore ye must let that alone for ever, and lay hold on the Hope set before you in Christ. It is he who has made known unto you the Will of his Father, who sends you his Spirit to lead

lead and assist you, and whom ye expect hereafter to judge the Quick and the Dead.

As ye have therefore received him under all these Advantages, and entertained this Persuasion of him, so walk ye in him, take him for your Light and your Guide, and follow him whithersoever he goeth, for he is *John 14. 6.* *the Way, the Truth, and the Life*, and there is no Occasion of stumbling in him. His Law is clear, and his Example is perfect, so that you cannot but see your Path, and must needs know how to order your Goings.

*1 Joh. 2. 6.* He that saith he abideth in Christ, ought himself also so to walk, even as he walked. That was the End for which you received him, not the bare Contemplation of those Mysteries that were discovered in him, but the Observance of those Laws he prescribed, and the Imitation of the Pattern he set. It is this must make your Faith spoken of throughout the World to any Advantage, and that must give you the Comfort and Benefit of it; without this it will, by Degrees, grow languid and weak, and you will not be able, long, to hold fast so much as your very Profession.

As



As therefore you value that Measure of Faith you have already attained, and would secure the Hopes you have founded upon it, so walk in him on whom ye believe; let all your Motions proceed from his Spirit, and keep your selves always under the Conduct and Influence of it. And this, I say, *Cap. 2. 4.* lest any Man should beguile you with enticing Words; lest by any Means, as the Serpent beguiled *Eve* through his Subtilty, so *2Cor. 11. 3.* your Minds should be corrupted from the Simplicity that is in Christ.

II. To prevent this, be ye, as the Apostle goes on to advise, *Rooted and built up in him*: Let him be the Ground you work upon, and let all your Thoughts take such deep Root in him, that your Hearts may be fixed, and your Minds may receive Nourishment from him, and you may grow up into him in all Things, *from whom all the Body, by Cap. 2. 19.* Joynts and Bands, having Nourishment ministred, increaseth with the Increase of God; or, if I may vary the first of these Metaphors to one of a nearer Analogy to the second, Be ye founded and built up in him; let him be

B

the

the Rock on which you begin to build up  
 1 Cor. 3. 11. your selves, forasmuch as other Foundation can  
 no Man lay than that which is laid, which is Je-  
 sus Christ. They of the Church of Rome, in-  
 deed, would persuade you, that Jesus Christ  
 himself has laid another Foundation, and  
 Mat. 16. 11. declared St. Peter to be that Rock, upon  
 whom his Church was to be founded and  
 built; (a) But let no Man deceive you into  
 such a Sense of that Scripture, as even their  
 own Interpreters (b) are by no Means a-  
 greed in, and such a one as will by no means  
 agree with the rest of the Scripture.

(a) Digni-  
 tates enim  
 suas Deus  
 largitur a-  
 liis, sacer-  
 dos est &  
 facit sacer-

dotes, Petra est & Petram facit. Cat. ad Par. Art. de Ecclesia. —  
 Catholici docent hac metaphora significari Petro esse commissum Regimen to-  
 tius Ecclesiae & præcipue circa fidem. Bellar. de Rom. Pon. Cap. xi.

(b) Super hanc Petram; super hanc fidei soliditatem. Clarius in Loc.  
 Non enim dixit Christus — Super te extruam Ecclesiam meam, siquidem  
 debile esset fundamentum — Sed super hanc Petram, hoc est inconcussam  
 hanc fidem. J. Arboreus in Loc.

St. Paul is expressly against it in those  
 Words to the Corinthians, which I just now  
 mentioned; and to the Ephesians he says,  
 Eph. 2. 20. We are built upon the Foundation of the Apostles  
 and Prophets, Jesus Christ himself being the  
 chief Corner Stone, in whom, i. e. in Christ,  
 all the Building fitly framed together, groweth  
 unto



unto an Holy Temple in the Lord. And that you may not think St. Paul less favourable to St. Peter in this Point, than he ought to be, upon the Account of any Difference that had been between them, take St. Peter's own Account of this Matter. If so be, says he, <sup>1 Pet. 2, 3,</sup> you have tasted that the Lord is gracious, to whom <sup>4, &c.</sup> coming as unto a Living Stone, disallowed indeed of Men, but chosen of God and precious, ye also as Lively Stones are built up a Spiritual House---Wherefore also it is contained in the Scripture, Behold I lay in Sion a chief Corner Stone, elect, precious, and he that believeth on him shall not be confounded. Unto you therefore which believe, he is precious, but to them which be disobedient, the Stone which the Builders disallowed, the same is made the Head of the Corner, and a Stone of Stumbling, and a Rock of Offence to them which stumble at the Word. <sup>Mat. 21. 44.</sup> And our Saviour himself, speaking of himself, says, whosoever shall fall on this Stone shall be broken, but on whomsoever it shall fall, it shall grind him to powder. The only way then for you to be safe, is to believe and rest on this chief Corner Stone, but not so to rest, as to do nothing there, no Foundation being laid

for itself, but for the sake of something to be erected upon it. Build therefore your selves on this Rock, and there is no Danger of your being removed: for to you that believe he will ever be precious, and a great Security to you against the Waves and Storms of a troublesome World. It is your Wisdom therefore to be grounded in him, it is your Support, and Comfort, and Stay: and look where you will you will never find any other firm Foundation for it.

But then to secure the Benefit of it, you must take heed how you build thereupon; for if any build upon this Foundation, Gold, Silver, precious Stones, Wood, Hay, Stubble, be it what it will, every Man's Work shall be made manifest of what sort it is; and if any Mans Work abide, which he hath built thereupon, he shall receive a Reward; but if any Mans Work shall be burnt, he shall suffer Loss, yet he himself shall escape, yet so as by Fire; that is, he shall hardly escape. You cannot build any thing upon this Foundation, that is unsuitable to it, but it must in some Measure weaken it, tho' every thing that is wrong, is not of equal Prejudice to it. Some Opinions under-

1 Cor. 3. 12.



undermine it directly, and others hinder it, in different Degrees, from answering the Ends for which it was laid ; as they, who *2Tim.2.18.* said the Resurrection was passed already, did, by that Means, overthrow the Faith of some; and others were in Danger of being beguiled of their Reward, in a voluntary Humility and Worshipping of Angels, thro' Mens intruding into those Things which they had not seen, vainly puffed up in their Fleshly Minds.

This Discrimination appears from that Place of St. Jude, which seems to carry a pretty near Relation to the other of St. Paul, as being also a Caution against those that corrupted the Gospel of Christ. *But ye, Beloved, Jud. 20.* says he, *building up your selves in your most Holy Faith, praying in the Holy Ghost, keep your selves in the Love of God, and of some have Compassion, making a Difference ; others save with Fear, pulling them out of the Fire.*

In these Words ye have a Rule how to keep your selves Right, and how to order your Conduct toward those that may Err : And indeed, the same Charge that directs your Compassion to others, in Consideration of

of the hazardous State they are in, directs you, at the same time, to take care that you do not run into that Danger your selves; but, as the Apostle goes on in that Place, that you hate even the Garments spotted by the Flesh; that is, that you abhor every thing that is Evil, and avoid all Appearance of it, and whatever Doctrines may tend to encourage it, and cleave to that which is Good.

*Pf. 132. 4.* That you neither suffer your Eyes to sleep, nor your Eye-lids to slumber; neither the Temples of your Heads to take any Rest, till you find out a Place in your selves for the Temple of the Lord, an Habitation for the mighty God of *Jacob*. That you remove every unclean Thing, and whatever it pleaseth not God to dwell with; that there be an Harmony and Consistency in all that you profess to believe, and in all that you do; that all the Building fitly framed together, and compacted by that which every Joynt supplieth, may grow unto an Holy Temple in the Lord, and you may become fit Habitations for God thro' the Spirit.

III. To



III. To this End take care, according to the following part of the Apostle's Advice, to be *stablished in the Faith, as ye have been taught.* Suffer not your selves to be easily removed from that Faith which you have received, and wherein you stand; be not tossed to and fro with every Wind of Doctrine, *Eph. 4. 14.* by the Slight of Men and cunning Craft, whereby they lie in wait to deceive; but speak the Truth in Love, and hold fast the *Heb. 10. 23.* Profession of your Faith, without wavering; assuring your selves, that he is faithful who has promised, and that if ye suffer your selves to doubt of this, after you have once believed, you will be ever learning, and never able to come to the Knowledge of the Truth.

If the Disputes that are among Christians do at any time shock you, consider with your selves, that it has always been so, and that there is nothing in Religion so plain, which has not at one time or other, thro' the Corruptions of Men, been warmly disputed; that the Faith of the Gospel has made its Way thro' all these Disadvantages; and that many of the Questions which trouble the

the World, do not concern the Foundation of Faith. If any should offer to preach any other Gospel, than that in which you have been fully instructed, you know how you ought, or rather how you ought not to receive him. Had you been bred up in Ignorance, and was every thing of this kind that could be proposed to you equally new, you might more excusably doubt which you ought to prefer of the several Opinions that fall in your way: But when you have known the Scriptures from Children, and have heard all the Arguments for their Authority so often repeated, and have felt the Weight and Cogency of them, you cannot call the main Things in Question again, without running the Hazard of doubting infinitely, and being always unsettled.

Not that you, or any other Christians, are bound to take all you hear from those that minister to you without more ado; We of this Church of *England* pretend to no such Authority; you are indeed to be Followers of us, as we are of Christ, but no farther than that, and you are doubtless to judge, whether we exceed our Commission or no.  
But



But a Commission it is certain we have, to preach the Gospel which is delivered unto you, and which you are to regard: Not 2 Cor. 1. 24. for that we have Dominion over your Faith, but are Helpers of your Joy; for by your own Faith no doubt you must stand, tho' 1 Cor. 3. 5. we are Ministers by whom ye believe.

Did we pretend to impose any Articles upon you, which were not fully contained in the Scriptures, as the Church of Rome, by her Power, has attempted to do; it would not be strange, if you did not only withhold your Consent from such Impositions, but were also tempted to think we deceived you in every thing else; and your being so taught, might very well tend to the shaking your Faith, instead of confirming you in it. But when the Scriptures are made the Rule of our Preaching, and that with which you are desired to compare what we say; having the great Truths of the Gospel in this manner inculcated, cannot but be a great Means of settling your Persuasion of them, as it is a great Obligation upon you to stand fast in the Faith.

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And

And therefore, for your better Establishment in it, take care, that if possible, you be never so much as tempted to think you may safely hold the Truth in Unrighteousness, or allow your selves in any Iniquity, consistently enough with what you believe: for as God is of purer Eyes than to behold Iniquity with the least Approbation; so the Faith that is preached unto you, admits of no such Mixture as this, nor can you admit it without corrupting immediately, and in a little time destroying your Faith. For every thing of this kind eateth as a Canker, and once entertained, will suffer no Principles to live long, that are opposite to it. Thus was the Christian Faith among many corrupted and lost at the first; and the same Ingredients are the Bane of it in others at this very Day.

*Eph. 4. 20.* But ye have not so learned Christ, if so be that ye have heard him, and have been taught by him, as the Truth is in Jesus, That ye put off, concerning the former Conversation, the Old Man, which is corrupt, according to the deceitful Lusts, and be renewed in the Spirit of your Minds, and that ye put on the new Man, which after God, is created



created in Righteousness and true Holiness. Ye may possibly hear the Works of the Flesh spoken of in the World, as indifferent Things that can do you no hurt; but, *let no Man deceive you with vain Words, for because of these things cometh the Wrath of God upon the Children of Disobedience, and ye cannot escape, if ye live in them.* Eph. 5. 6.

Had ye been taught to hope for Pardon and the Favour of God, upon easier Terms, it might be hard to persuade you to take the more difficult way; but when clean Hands and a pure Heart, when crucifying the Flesh with the Affections and Lusts, have been all along recommended to you, as the only Things that could secure your Peace; I cannot but hope you are, and will be every Day, more firmly established in your Holy Profession.

When ye first met as a Parish \*, to \* 1685. worship God in this Place; other Doctrines indeed began to be taught pretty freely about you, and ye could not but fear, as the whole Nation justly did, the Suppression of the Truth of the Gospel, how well soever established by the Laws of the Realm:

But as it pleased God to support and quicken the Vigilance and Care of that wise and good Pastor, who then ministred to you, and in a little time to disperse that Cloud which was just breaking upon you; so he has, by his Providence, continued the preaching of the same Form of sound Words, through the Labours of those who have since been employed in this Vineyard, before I was sent.

I indeed have been with you in much Weakness, and so little a time, that I cannot pretend to have added any thing to those Advantages, under which I found you at my first coming to you. I hope only that I have not impaired them, nor given you Occasion to think the worse of the Gospel for my ministring in it; for thus much I  
 2 Cor. 4. 2. can truly say with St. Paul, that I have not walked in Craftiness, nor handled the Word of God deceitfully; but by Manifestation of the Spirit, have endeavoured to commend my self to every Man's Conscience in the Sight of God.

And the favourable Acceptance which my weak Endeavours have hitherto found,  
 does



does encourage me to go on to the End, with the same Plainness of Speech I have all along used; and to press the Exhortation of the Apostle, that you would take care to be stablished in the Faith, as you have been taught. Yea, I think it meet, as long as I 2Pet. 1. 12; am in this Place, to put you in Remembrance of those things, tho' ye know them, and be established in the present Truth. For this I wish even your Perfection, that you 2Cor. 13. 9. would grow in Grace, and in the Knowledge of our Lord Jesus Christ; and, according to the last part of the Apostle's Advice, Abound therein with Thanksgiving.

IV. Let the Progress you have already made be never so great, use all your Endeavours still to carry it on: you cannot stop in your Christian Course, without danger of losing a great deal of Ground, and being forced to begin your Travel again. Never therefore so much as think with your selves Phil. 3. 12; that you have already attained, or are already perfect, but press forward to the Mark of the Prize of your high Calling in Christ.

And

2 Pet. 1. 5. And for this End, giving all Diligence, add to your Faith, Virtue; and to Virtue, Knowledge; and to Knowledge, Temperance; and to Temperance, Patience; and to Patience, Godliness; and to Godliness, Brotherly Kindness; and to Brotherly Kindness, Charity: for if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the Knowledge of our Lord Jesus Christ; But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old Sins.

Cap. 3. 12. But seeing ye profess to have put off the Old Man with his Deeds, and to have put on the New Man, which is renewed in Knowledge, after the Image of him that created him, Put on, as the Elect of God, Holy and Beloved, Bowels of Mercy, Kindness, Humbleness of Mind, Meekness, Long-suffering, forbearing one another, and forgiving one another; if any Man have a Quarrel against any, even as Christ forgave, so also do ye. And above all these things, put on Charity, which is the Bond of Perfectness, and let the Peace of God rule in your Hearts, to the which also ye are called in one Body, and be ye thankful. Let the Word of Christ dwell in you richly



richly in all Wisdom, teaching and admonishing one another in Psalms and Hymns, and Spiritual Songs, singing with Grace in your Hearts to the Lord. And whatsoever ye do in Word or Deed, do all in the Name of the Lord Jesus Christ, giving Thanks unto God and the Father by him. Giving Thanks unto God for laying the Foundation of this Faith in his Son, and Praise to his Son, the great Author and Finisher of it: Giving Thanks to the Father and Son by the Spirit, for all those Means of Grace and Hopes of Glory, that have been set so freely before you; and particularly for that sincere Ministry of the Word, of which you have in this Church been the happy Partakers.

For I cannot but think that you account it your Happiness, that the Gospel of Christ has been preached among you, and that you are sensible, that in all Appearance, it had never come to your Knowledge, if particular Persons had not from the Beginning been set apart for this Purpose, and that it would be soon lost among you again, without the Continuance of such a Provision.

I

I cannot easily imagine that any of you should be so far affected with those Scoffs that may have been too often thrown upon such as served in the Gospel of Christ, as to fancy the State of the World wou'd be better, if there was no such thing as a Minister in it. Nay, I am verily persuaded, that they, among you, whom it has pleased God to bless with the greatest Measures of Wisdom and Goodness, are conscious of their having received no small part of this Blessed Increase, from that Treasure which has here been held out to you, in Earthen Vessels indeed, that the Excellency might be of God, and not of Us. And I cannot doubt, but that all of you are thankful for those Opportunities you have had of worshipping God in this Place, and being informed of his Will, and stirred up to the Observance of it: and that you are particularly sensible of those signal Instances of his Providence, by which the free Course of the Gospel is continued amongst you, without the Mixture of Human Additions.

As it is meet for me to think this of you all, so that which I have had the Pleasure of ob-



observing is, I think, a great Evidence of it. The numerous and orderly Assemblies on the Returns of these Days, and those Multitudes, that without Superstition or Tumult, every Month crowd up to the Altar; the good Congregations there are at all the four Courses of the Daily Prayers; the Encouragement that is given by those who are advanced in Knowledge and Years, to the Catechising of Children, by a greater Appearance than ordinary, on the Days of that Exercise; The calling for more Opportunities of Worship, which has added a Course to the Daily Service in one part of the Parish\*, and occasioned the opening of \* *Kings-  
Street Cha-  
pel.*  
a New Chapel in another †; the kind Unani-  
mity with which the Parochial Business has † *Barwick  
Street.*  
been dispatched, and the great Peace that is preserved by that means; in a Word, that Charity which has influenced all, and particularly shewn itself in so liberal a Distribution to the Necessities of the Saints, and the Care of their poor Children, as to encourage an Addition to the Number of those that were formerly taught, are to me so many

D

Marks

2Cor. 9.13. Marks of your professed Subjection to the Gospel of Christ.

Phil. 1. 9. And I pray that your Love may abound yet more and more, in Wisdom, and in all Judgment; that you may approve things that are excellent, that you may be sincere, and without Offence to the Day of Christ. For tho' I have no more

1 Sam. 12. 23. immediate Duty among you, God forbid that I should Sin against God in ceasing to pray for you; but as I have taken the best Care I was able, to shew you the good and the right Way, so I cannot but pray that ye may walk in it.

Eph. 3. 14. For this Cause I bow my Knees unto the Father of our Lord Jesus Christ, of whom the whole Family in Heaven and Earth is named; that he would grant you according to the Riches of his Glory, to be strengthened with Might by his Spirit in the Inner Man; that Christ may dwell in your Hearts by Faith; that ye being rooted and grounded in Love, may be able to comprehend with all Saints, what is the Breadth, and Length, and Depth, and Height, and to know the Love of Christ, which passeth Knowledge, that ye may be filled with all the Fulness of God.

1Thos. 5.23. And the very God of Peace sanctifie you wholly,  
and



and I pray God your whole Spirit, and Soul, and Body, be preserved blameless, unto the coming of our Lord Jesus Christ.

Now unto him that is able to keep you from falling, and to present you Faultless before the Presence of his Glory with exceeding Joy; to the only wise God our Saviour, be Glory and Majesty, Dominion and Power, now and for ever. Amen. Jude 24.

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FINIS.

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